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is added a chapter on the *Bibel-Babel* controversy. The whole is designed for teachers in Protestant schools who must teach the Bible, and is admirably adapted for its purpose. Its point of view, as making the value of the Bible center about the revelation of God in Christ, is more nearly akin to that of Professor Dods than to that of Mr. Balmforth.

In 1903 Miss Helen Gould offered three prizes for popular, brief essays on "The Origin and History of the Bible Approved by the Roman Catholic Church" and "of the American Revised Version." Two hundred and sixty-five essays were presented. The prizes were won by Rev. William Thomas Whiteley, L.L.M., L.L.D., Rev. Gerald Hamilton Beard, B.D., Ph.D., and Charles B. Dalton, Esq. These three essays are published in cheap form.<sup>4</sup> Of course, they cover much the same ground. The limits of space imposed were such that the authors could give only a somewhat bare and crowded statement of facts. The first two essays are very full, accurate, and well proportioned. The third leaves something to be desired in accuracy, especially regarding the exactness of the present biblical text (p. 140). The chief value of the third essay lies in certain quotations from contemporary Catholic sources. Nowhere are the facts regarding the antecedents of the English versions of the Bible so succinctly gathered as in the first and second essays. The spirit of the essays is good. Both show that there is no one approved English version in the Catholic church, and that the various Catholic and Protestant versions have acted and reacted upon each other in a most interesting way, so that each is now a composite from the work of men of both creeds. It is unfortunate that the question of real importance between Catholic and Protestant forms of the Bible lies outside the range of the subject offered. It is this: Which is the proper Old Testament canon for the Christian church, that of Palestinian Judaism in the second century, or that of the early Christian church itself? There is something to be said on both sides of this question.

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### SOME RECENT OLD TESTAMENT LITERATURE

The *Babel-Bibel* controversy is still agitating the biblical scholars of Germany. König<sup>1</sup> has taken a first place in the amount of his contribu-

<sup>4</sup> *Roman Catholic and Protestant Bibles Compared*. (The Gould Prize Essays.) Edited by Melancthon Williams Jacobus. New York: Bible Teachers' Training School, 1905. 180 pages. \$0.50.

<sup>1</sup> "*Altorientalische Weltanschauung und Altes Testament*. Letztes Hauptproblem der Babel-Bibel-Debatte. Erörtert von Eduard König. Gr. Lichterfelde-Berlin: Runge, no date. 69 pages. M. 1.

tions and the vigor of treatment of the questions at issue. The problem that he undertakes to solve in this brochure is whether and how far the ancient oriental view of the world has exercised a positive influence on the Old Testament. The discussion reviews three points: (1) the astronomical-cosmological elements, (2) the astral-chronological elements, and (3) the astrological-mythological elements, of the Babylonian view of the world and the relation of each of these to the literature of the Old Testament. The discussion almost centers about Jeremias' last book, *Das Alte Testament im Lichte des alten Orient* (1904), and often vigorously protests against Jeremias' concessions to Babylonian influence. It is, in fact, a lengthy review of Jeremias' position, incidentally drawing into the treatment other recent writers on the *Babel-Bibel* controversy. König's well-known position on Old Testament questions necessarily leads him to discount many of the things that every Assyriologist finds in the narratives of the Old Testament. Though Jeremias in some places is too ready to find Babylonian elements in the literature of the Old Testament, his aggressive and vigorous method of procedure, and his candid, evangelical spirit, heartily commend themselves to students of ancient oriental lore. While König seems to be fair his bias tends rather against many of the generally acknowledged results of modern Assyriological investigation, and to minimize Babylonian influence in the literature of the Old Testament.

Professor Peake's commentary on Job<sup>2</sup> is a welcome addition to the literature in English dealing with this book. It is adapted to the needs of the same class of students as that to which A. B. Davidson's splendid commentary makes appeal; but the author's intention was to supplement Davidson, rather than supplant him, and it is for this reason that the work is of especial value. As Davidson summarized and illuminated with the radiance of his own spirituality the results of critical study attained up to 1884, so Peake's volume is a record of the progress of the last twenty years' work upon Job. He regards the present Job as a working over of an old tradition, the prologue and epilogue being direct survivals of the old story. The more important sections assigned by Peake to later writers are the Elihu speeches (chaps. 32-37), the eulogy on wisdom (chap. 28), the descriptions of the leviathan and behemoth in the speech of Jehovah (40:15-41:34), and the fragments 24:18-21 and 25:4-6. The book is dated about 400 B. C., and this date finds support in the history of the doctrine of individualism which first found clear expression in the days of the exile. For the application of this doctrine to the problems of life,

<sup>2</sup> *Job: Introduction; Revised Version, with Notes and Index.* By A. S. Peake. ["The Century Bible."] Edinburgh: Jack, 1905. vi + 355 pages.

and the working out of a philosophy of suffering such as appears in Job, a somewhat extended period of time seems essential. In both introduction and commentary Peake shows himself thoroughly familiar with the recent literature, and his decisions among conflicting opinions will, in general, command the assent of cautious and critical scholars. While not advancing our understanding of Job to any appreciable extent, this commentary can be heartily recommended to all who need a handbook reflecting the latest and best thought upon this, the finest of all the Old Testament writings.

The first edition of this book<sup>3</sup> was noticed in this *Journal*, January, 1905. The second edition contains one chapter newly written, that on "The *Shoshannim* (or *Shushan*) *Eduth* Psalms with the Feast of Weeks." This is a more plausible explanation than that offered in the first edition, and adds one more touch of reality to the interesting solutions that Thirtle has proposed for the superscriptions of the psalms.

Popular Bible study is by no means extinct in Germany. Pastor Doerne has spent part of the last three winters in a careful critical study of Isa., chaps. 1-39. His results he has presented to a few of the members of his congregation in an exegesis and exposition.<sup>4</sup> His results as printed show that he made a conscientious study of the Hebrew text, of the Septuagint, and of the latest and best commentators. He presents a translation that follows Luther quite closely, yet does not hesitate to depart from him when the case requires it. The historical picture of the times is wrought out with care, and, when it is possible, the New Testament interpretation or use of a passage is considered. The practical side—the lesson for the present day taught by the passage—is applied with directness and skill. Thus the scholarly pastor doubly benefits himself, feeds his congregation on wholesome food, and exercises a healthful influence over all neighboring and brother pastors whose flocks look to them for nurture. The spiritual value of the book is everywhere evident, and the busy pastor everywhere can do for himself and for his flock just such valuable service as this little volume represents.

Much study has been given by Old Testament scholars to the problem of the place and significance of Amos in the development of the religion of the Hebrews. In the last few years the current of thought has run steadily away from the position advanced by Wellhausen and Stade, and

<sup>3</sup> *The Titles of the Psalms: Their Nature and Meaning Explained*. 2d ed. By J. W. Thirtle. London and New York: Frowde, 1905. viii+386 pages.

<sup>4</sup> *Jesaia: der König unter den Propheten (Jesaia 1-39): In Bibelstunden aus der Vergangenheit für die Gegenwart ausgelegt*. Von Fr. Doerne. Leipzig: Jansa, 1904. vii+256 pages. M. 4. bound, M. 5.

for a while enthusiastically sustained by a majority of scholars, viz., that Amos was virtually the creator of the doctrine of ethical monotheism. As representatives of the more recent and more rational view it suffices to mention Giesebrecht, *Die Geschichtlichkeit des Sinaibundes* (1900); E. Kautsch, art., "Religion of Israel," Hastings' *Dictionary of the Bible* (Extra Volume, 1904); W. R. Harper, *Amos and Hosea* (1905); and G. Rothstein, "Amos und seine Stellung innerhalb des israelitischen Prophetismus," *Theologische Studien und Kritiken*, April, 1905. Franckh, in his study of the antecedents of Amos,<sup>5</sup> arrays himself upon the same side. More than half of his space is devoted to a consideration of the origin and significance of the so-called schools of the prophets. This is the most complete survey of the subject extant. The author decides that the *nebbhi'im* were of distinctively Israelitish origin; that they were already in existence when Samuel appeared, but were aroused to a more intense religious and patriotic activity as a result of the deepening of the nation's spiritual life which was brought about by Samuel; and that the name *nabhi'* was taken over from the Canaanites. Franckh's conclusions are weakened much, on the one hand, by the fact that they rest in large part upon an uncertain philological basis, viz., the explanation of *nabhi'*, through the Assyrian, as "the one who speaks for God;" and, on the other hand, by the fact that they presuppose too wide an influence for Samuel in the early portion of his career. Judging from the story of Saul in search of his father's asses, Samuel was at that time practically unknown outside of his own immediate district.

The relatively large amount of attention devoted to the prophetic societies deprives the remainder of the preprophetic period of the space requisite for an adequate treatment. Elijah is the only prophet to whom serious consideration is given. A study of prophecy before the time of Amos certainly ought not to ignore Micaiah ben Imlah, Elisha, and the J and E schools of writers. This same lack of space, perhaps, hindered the author from substantiating his statement that prophecy was not hostile to culture—a statement hard to reconcile both with the view that prophecy was of distinctively Israelitish origin, and consequently dating from the nomadic period, and also with the character of Elijah and the relation of the prophets to the Rechabites. The article as a whole is a good, careful piece of scholarly work, and may be commended to the consideration of American pastors as a sample of the frequent contributions to biblical and theological learning by their German colleagues.

<sup>5</sup> *Die Prophetie in der Zeit vor Amos: Ein Versuch zur alttestamentlichen Religionsgeschichte.* Von Franckh. [= "Beiträge zur Förderung christlicher Theologie," IX. Jahrgang (1905), pp. 27-86.] Gütersloh: Bertelsmann. M. 1.50.

The much-discussed subject of the atonement in the Old Testament is again attacked by Johannes Hermann.<sup>6</sup> His discussion centers about the verb **כָּפַר**. The treatment falls into seven chapters. Chapter 1 gives comprehensive digests of the methods and results of the more important previous investigations, viz., those of Hofmann,<sup>7</sup> Ritschl,<sup>8</sup> Riehm,<sup>9</sup> and Schmoller.<sup>10</sup> Chapter 2 takes up the word **כָּפַר** from the point of view of its primary meaning and its relation to other words, such as **כָּפַר**, **כַּפָּרִים** and **כַּפֶּרֶת**. The third chapter is devoted to an exegesis of the passages in which **כָּפַר** appears; the fourth, to a study of the usage of **כָּפַר** outside of Ezekiel and P; and the fifth, to its use by Ezekiel. The larger part of the book is given to chap. 6, the use of **כָּפַר** in P; this is subdivided in the following manner: (a) the theory of atonement in Lev. 17:10-14; (b) extraordinary atonements in P; (c) the laws concerning atoning sacrifice, and their bearing on the history of this kind of sacrifice; (d) atoning sacrifice for consecration; (e) atoning sacrifice for purification; (f) the day of atonement. The last chapter attempts to gather up the results of the foregoing sections and organize them into a positive, constructive statement of the doctrine of the atonement as developed in the Old Testament. Space does not permit of detailed criticism of this work, which would involve an examination of the exegesis of more than a hundred passages from the Old Testament. In general, the exegesis is good. It is to be regretted that no use is made of Gray's invaluable commentary on Numbers. The method of the investigation is admirable, being strictly historical and inductive. The general result is reached that atonement through blood goes back to the old primitive Semitic conception of sacrifice as an act of communion between the deity and his worshipers. The atoning sacrifice is thus a renewal of a communion interrupted by sin. The element of substitution appears in that the blood of an animal rather than that of a clansman serves as the medium of communion. But in no case is the atonement of the P legislation regarded as a propitiatory gift or

<sup>6</sup> *Die Idee der Sühne im Alten Testament: Eine Untersuchung über Gebrauch und Bedeutung des Wortes Kipper*. Von Johannes Hermann. Leipzig: Hinrichs, 1905. 121 pages. M. 3.50.

<sup>7</sup> *Der Schriftbeweis*, Zweite Hälfte, erste Abteilung (2. Auflage, 1859), pp. 230-91.

<sup>8</sup> *Rechtfertigung und Versöhnung*; Vol. II, "Der biblische Stoff der Lehre" (1874), pp. 61-81, 185-208.

<sup>9</sup> "Der Begriff der Sühne im Alten Testament," *Theologische Studien und Kritiken* 1877, pp. 7-92.

<sup>10</sup> "Das Wesen der Sühne in der alttestamentlichen Opfertora," *ibid.*, 1891, pp. 205-88.

a ransom. The author modestly claims nothing more than reasonable probability for his conclusions. He is certainly right in emphasizing the antiquity of many of the rites and usages of the P code.

Posnanski's ponderous volume<sup>11</sup> is a library in itself, though limited to a very narrow field. It concerns itself with the history of the interpretation of Gen. 49:10 from the earliest times down to the end of the Middle Ages. The amount of work represented by this volume is enormous, apparently out of all proportion to the value of the results obtained. The first chapter, given to the oldest interpretations, deals with Ezek. 21:30-32, Ps. 78, 1 Chron. 5:1, 2, Josephus, Philo, *Assumptio Mosis*, and the Testaments of the Twelve Patriarchs. The testimony of the ancient versions is adduced in chap. 2; chap. 3 cites the early Jewish traditions; and chap. 4 passes in review the exegesis of the church fathers from the days of the New Testament and Justin Martyr down to Gregory of Rome (540-604 A. D.). Jewish exegesis is resumed in chap. 5 and carried on through chap. 12 to the end of the seventeenth century. Samaritan interpretation is recorded in chap. 13, while chaps. 14-17 are given to the Christian interpretation up to the middle of the fifteenth century. The last chapter deals with the more important Arabic authors. A complete system of indexes and an appendix containing excerpts from 111 different sources, printed in unpointed Hebrew, complete the volume. The history of the interpretation from the period of the Reformation to the present day will furnish the materials for the second and final volume. The chief advantage of such a work is that it puts within easy reach of all many sources otherwise accessible to only a few.

Professor Duhm, in his essay<sup>12</sup> dealing with the various classes of individuals especially consecrated to the Deity, enters upon a subject rich in significance for a true understanding of any primitive religion. Starting from a description of religion as "a constant intercourse between a definite, invisible Being and his human adherents," which intercourse always originates as a result of a first encounter between an invisible and a human being, he discusses the intermediaries through whom Yahweh came in contact with his people. The first of these in point of time are the men to whom God reveals himself directly, so that they see him eye to eye; such were Moses, Elisha, Elijah, Micaiah ben Imlah, Amos, Hosea, Isaiah,

<sup>11</sup> *Schiloh: Ein Beitrag zur Geschichte der Messiaslehre*. Erster Theil: "Die Auslegung von Genesis 49:10 im Altertume bis zu Ende des Mittelalters." Von Adolf Posnanski. Leipzig: Hinrichs, 1904. xxxiii + 512 + lxxvi pages. M. 15.

<sup>12</sup> *Die Gottgeweihten in der alttestamentlichen Religion*. Von B. Duhm. Tübingen: Mohr, 1905. 34 pages. M. .60.

Micah, Jeremiah. The consecration of such men is a gift to them from God. It is only as a product of the religion established by these that priests appear; and they belong to the class of individuals who by sundry external and more or less mechanical agencies consecrate themselves to God, or are consecrated by others, whereas the earlier "man of God" was consecrated by God himself. In the same general category of self-consecrated ones belong the Nazirites, the *nebhi'im*, and the temple-prostitutes. The adoption of the deuteronomic law marked the end of that free creative type of religion represented by the "man of God." The period of revelation now gave way to that of organization and interpretation, in this respect running parallel to the course of other great religions. In this essay Professor Duhm puts within the reach of the general theological public ideas and facts long familiar to specialists, and also throws out a suggestion or two worthy of consideration by Old Testament scholars. Mention may be made only of his explanation of the temple-prostitute as having originated in the period of transition from the matriarchal to the patriarchal condition in which the institution of marriage arose.

The son of Professor Duhm, in his maiden effort<sup>13</sup> gives evidence of a scholarly spirit and a capacity for research, which should enable him to win a large place for himself in the field of Old Testament science. In treating of the evil spirits mentioned in the Old Testament, he has taken hold of a subject not heretofore systematically investigated. The study includes a classification of the spirits and a detailed investigation into the nature and function of each demon, and a statement of the general propositions concerning the demon cults which the results obtained seem to justify. The striking fact that evil spirits are relatively few in the pre-exilic period, and that they appear in relatively larger numbers after the exile, is explained as due chiefly to the following causes: (1) the amount of literature from the pre-exilic period is comparatively small; were there more of it, we should probably find somewhat more frequent allusion to evil spirits; (2) the early Hebrews were a practical and realistic people, among whom the faculty of the imagination—the most fertile source of demons—was but slightly developed; (3) the primitive view of God as the author of both good and ill left little room for the activity of spirits; (4) the Babylonian influence was strong in the post-exilic period; (5) the dismantling of the local shrines in accordance with the deuteronomic law discredited the *numina* of these shrines, which consequently sank to the level of demons; (6) the elevation of the idea of God in the later period

<sup>13</sup> *Die bösen Geister im Alten Testament.* Von Hans Duhm. Tübingen: Mohr, 1904. 68 pages.



necessitated the coming in of demons to perform the various functions once unhesitatingly ascribed to Yahweh, but now considered irreconcilable with his nature. To these causes the author might well have added the exceedingly prominent part played by prophecy in the pre-exilic period as a preventive of encroaching cults, and the almost entire absence of prophetic activity in post-exilic days. In many details the data at hand are too slight to permit of certainty in the results, and there is room consequently for varying opinions. Furthermore, the author is at times guilty of working his hypotheses too hard. But the methods and results, on the whole, justify themselves and deserve the consideration of all Old Testament scholars.

A volume of letters is often a unique interpreter of character. Reuss and Graf occupied pioneer positions on questions of biblical criticism. For long years there was a discussion as to the priority of certain views set forth by Graf and Reuss. This voluminous correspondence<sup>14</sup> of these two gifted scholars and theologians will go far in settling that dispute. The letters have been carefully edited, and supplied with notes of a valuable character, pertaining to contemporary events and personages. In this respect they are historical and instructive. The admirable spirit of the two men pervades their confidential words, and gives the reader a tender side of lives that may often have seemed uninteresting.

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### THE NEW TESTAMENT APOCRYPHA

Shortly after the completion of the German translation of the Apocrypha and Pseudepigrapha of the Old Testament, edited by Professor Kautzsch,<sup>1</sup> of Halle, the want was felt on all sides, and expressed by many, that the same task be performed for the Apocrypha of the New Testament. Consequently, arrangements were made in April, 1900, between Dr. Paul Siebeck, the head of the firm of J. C. B. Mohr, and Dr. Edgar Hennecke, to prepare a German translation with critical and bibliographical introductions. The work was published in the beginning of 1904,<sup>2</sup> the preface

<sup>14</sup> *Eduard Reuss' Briefwechsel mit seinem Schüler und Freunde Karl Heinrich Graf: Zur Hundertjahrfeier seiner Geburt.* Herausgegeben von K. Budde und H. J. Holtzmann. Giessen: Ricker, 1904. ix+661 pages. M. 12.

<sup>1</sup> Reviewed in the *American Journal of Theology*, Vol. V, p. 342.

<sup>2</sup> *Neutestamentliche Apokryphen.* In Verbindung mit Fachgelehrten in deutscher Übersetzung und mit Einleitungen herausgegeben von Edgar Hennecke. Tübingen und Leipzig: Mohr, 1904, xii+28\*+558 pages. M. 6; bound, M. 7.50.